

the glory of God. (2) We may imitate the divine model by receiving one another. (3) Thus the church, both in its present experience, and more gloriously in a millennial setting, will show the unity of Jew and Gentile for which Paul prays.

Let us examine four millennial citations. In the citation from Ps 18:49 (=2 Sam 22:50) Paul assumes that there will be continuity of the prophetic (Davidic) community in Christ. The continuity of the remnant of the past, of Paul's day, and of the future is assumed.³⁹ The language of this and the following citations clearly distinguishes Israel from the nations, and thus confirms the position that Paul has in view the future of ethnic Israel in the earlier chapters of Romans.

The quotation from Deut 32:43a calls upon the nations to rejoice with His people. The distinction between Israel and the nations is clear, but equally clear is the suggestion of full and happy fellowship which only a millennial situation could provide. The textual history of this half-verse from Deuteronomy aids in fixing its eschatological setting. The companion half of the verse is quoted in a series of eschatological texts in Heb 1:5-13. The last part of the verse is absent from the Masoretic text, but is preserved in the Septuagint and in the Dead Sea Scrolls. Hebrews 1:6 seems to mark precisely the eschatological setting: "And when He again brings the firstborn into the world, He says, 'And let all the angels of God worship Him.'"

The third citation in the conclusion of the core of Romans is taken from Ps 117:1. There is a skilful heightening of the rising climax in the choice of the expression "all nations," with the repetition of "all people" in the closing line. The emotion moves upward from rejoicing with His people in Rom 15:10 to jubilant praise in 11a. Here the simple Greek verb of the Septuagint reflects the Hebrew *הללוהו* halelu(w) (|| *αἰνεῖτε*, *ai'neite* Rom 15:11a). In the closing parallel, the effect is advanced still more by the compounded Greek verb, reflecting the rarer *שבתוהו* *shabbehu(w)hu(w)* (|| *ἐπαινεσάτωσαν*, *epainesatosan* Rom 15:11), apparently intended as a climactic parallel to *הללוהו*.

The concluding quotation in this remarkable series is the beautifully appropriate one from Isa 11:10. This citation serves to bring both the eschatological setting and the emotional tone to a climax. Here the triumphant note of hope is heard, leading to the double motif of hope in the doxology of verse 13. There hope is related to God's character and the fervent prayer of the optative is that Paul's readers may abound in hope by the power of the Holy Spirit. There is no wonder that Edward J. Young, commenting on Isa 11: 8, says:

... it should be noted that Isaiah has emphasized the fact that the Messiah is the Prince of Peace. When the Messiah has completed His Messianic work, peace is introduced into the hearts of men, and insofar as men are true to the principles of peace which they have received from the Messiah, so far do the blessings herein depicted obtain. In its fullness, however, this condition will not be realized until the earth is covered with the knowledge of the Lord, and that condition will only obtain in the new heavens and the new earth wherein dwelleth righteousness.⁴⁰

There is here the all-important recognition that such a condition of the earth and human society can only come after the Parousia. What Dr Young